

Dup 92

---

# APOSTOLIKE OBEDIENCE.

---

Shewing the *Duty of Subjects* to pay  
*Tribute and Taxes* to their *Princes*, accor-  
ding to the *Word of God*, in the *Law* and  
the *Gospel*, and the *Rules of Religion*,  
and *Cases of Conscience*;

Determined by the *Ancient Fathers*, and the  
best *Moderne Divines*; yea even by those  
*Neotericks*, who in some other things, put too  
*strict Limits* to *Rogalitie*.

A Sermon preached at *Northampton*, at the  
*Assises*, for the Countie Feb. 22. 1626.

BY

ROBERT SYBTHORPE, Doctor in  
Divinity, Vicar of *Brackley*.

---

*Tributa verò et Censùs, ijs qui à vobis constituti sunt,*  
*ubiq. in primis conamur pendere. Iust. Mart. Apol. pro*  
*Christian. ad Anton. Pium.*

---

LONDON.

Printed by M.F. for *Richard Mynne*, and are to be  
sold at his shop in *Little Britaine*, at the signe of  
*Saint Paul*, 1627.

---

one of both  
his names  
was B. of  
Limrick in  
1642. & after  
nescio.

I Have read over this Sermon upon Rom. 13. 7. pre-  
ached at Northampton at the assises for the County Feb.  
22. 1626. by Robert Sybthorpe Doctor of Divinity, Vicar  
of Brackley, and I doe approve it as a Sermon learnedly  
and discreetly preached, and agreeable to the ancient Do-  
ctrine of the Primitive Church, both for Faith and good  
manners, and to the Doctrine established in the Church of  
England, and therefore under mine hand I give authority  
for the printing of it, May 8. 1627.

GEO: LONDON.





# TO THE MOST HIGH AND MIGHTY PRINCE

CHARLES, by the Grace of God

King of Great Britaine, France,  
and Ireland, Defender of  
the Faith, &c.

*Most gracions and dread Sovereigne;*



HE smallest *Brookes* have their originall from the *Ocean*, and returne thither to pay their *Tribute*; So these my poore *Meditations*, which were first conceived upon *a your Majesties Instructions*, and afterward brought forth upon *b your Commission*, and lately learned to speake in *a Salemnne Inditions Assembly*, being now *adventurous to walke abroad*, presume to present themselves to your *Gracions goodnesse*, in their dutie of *Allegiance and gratitude*, Humbly beseeching *your Highnesse protection*, that they may passe *securely* in your Kingdome, where they may tell your *Subjects* of that *Dutie*, which being understood to be *grounded upon Conscience and Religion*, they will (no doubt,) *rejoyce* that they have beene so *willing and ready* to performe it; with Prayers for which, and for your Majesties long and prosperous Raigne over us, I rest

*Your Majesties*

Loyall,

Obedient,

Humble Subject

*Rob: Sybbsorpe.*

*a Instructions directed from the Kings most excellent Majestie unto all the Bishops of this Kingdome, and fir to bee put in execution, agreeable to the necessity of the times.*

*b At Northampton Lannar. 11. when, by the right Honourable the Lord President of the Counsell, and the Earle of Exeter, &c. I, with other Divines, was put upon it, to deliver my opinion in case of Conscience, and Religion, whether it were lawfull to lend to the King or not? c At the Assises at Northampton.*

TO HIS DEARE AND  
NOVRCEING MOTHER,  
THE  
*Church and Common-weale of England.*

An humble Sonne, and devoted Servant, pray-  
eth *Peace and Prosperitie.*

Holy and happy Mother:



*a*In his Maje-  
sties instructi-  
ons to all Bi-  
shops, &c.

*b*Being the  
protection of  
Religion, and  
safetie of the  
State.

*c*As appears  
by his Maje-  
sties Commis-  
sion for the  
Loane.

*Know his Majesties Love desireth to have you united and neare unto him, and so much he hath<sup>a</sup> joynd us of the Tribe of Levi, to certifie unto you. Wherefore I thought it not my part to separate you, especially in a businesse which so nearely<sup>b</sup> concerneth you as well as him; But earnestly to intreate you to take Consideration of the innocencie and obedience wherewith our Religion hath hitherto beene crowned, (which I here point at briefly, and could demonstrate at large,) and the Peace and Prosperitie which it hath produced. And whereas the<sup>c</sup> Prince pleads not the Power of Prerogative, nor the leading of Presidents, so much as Pietie for Religions protection, the States occasion, and the inevitable Necessitie of the season. Oh! let not the People stand so much upon pretence of Libertie, as to lose Safetie. Nor let Forms bring the Matter to Privation, but let all meete in a sweet Mean for the Preservation of the Vniverse; for which perpetually praying, I continue*

At your service and dispose,

ROB. SYBTHORPE.

# APOSTOLIKE OBEDIENCE.

ROM. 13. 7.

*Render therefore to all their Dues.*



Rue was that saying of  
*Solon* which affirmed  
that *Cómon-weales*  
consist of *Reward* and  
*Punishment*, and that  
when these bee taken  
away, the whole disci-  
pline of Cities faileth and is dissolved; For  
the care of Equity and Iustice waxeth cold  
in the mindes of many, unlesse there be  
due honour for vertue, neither can the  
wiltulnesse of wicked men be restrained,  
but by severity and chastisement of pains:  
wherfore, whereas the principall part of  
Iustice is, *Vnicuiq; suum tribuere*; To ren-  
der to every man his owne; a more pro-  
per Text in my opinion, cannot bee se-  
lected



lected for this Iudicious and Iudiciary Assembly, then this of the Apostle proposed unto you; *Render therefore to all their dues.*

For the generall Exposition and Coherence of which words, it is obvious to every understanding observer, That after that our Apostle had descended from *Doctrinall* points of Faith (which hee handled in the eleven first Chapters) to *Morall* Inferences and Instruction for life; as conclusions to bee drawne out of the premises, Chap 12. And had therein mixed the mutuall duties of sundry vocations in the generall; He in this Chapter from the first verse to the eighth, deciphereth the *speciall prerogative, and absolute obedience, which Souereignes have, and Subjects owe, in particular:* which he inforceth by a kinde of *Rethoricall Syllogisme.* The Major whereof is in the first words of the first verse, *Let every soule be subject unto the higher powers:* The Minor to confirme his Position in the latter end of the same, and in the 2. 3. 4. 5. and 6. verses following, *for there is no power but of God; the powers that be*

be are ordained of God: VWhereupon hee grounds and drawes a *Conclusion* in this verse, part whereof I onely handle, *Render therefore to all their dues.*

The *Minor* of this Rhetoricall Syllogisme consists of divers *Prosyllogismes*, out of every of which is deduced the proposed *Conclusion*, in this manner:

*There is no power but of God, and the powers that be are ordained of God: verse 1.*

1

But a *Prince* is a speciall power, and ordained of God:

Therefore for the *Ordainers sake*, which is God, *Render to all their dues.*

*Whosoever resisteth the power, resisteth the Ordinance of God. And they that resist shal receive to themselves damnation: ver. 2.*

2

But he that resisteth the *Prince*, resisteth the power and ordinance of God, and consequently shall receive damnation:

Therefore for your *soules sake*, *Render to all their dues.*

*Rulers are onely a terrour to the wicked, but for the praise of those that doe well: v. 3.*

3

But they that resist, it is a signe that they  
 esteeme them a Terror, and expect no  
 praise from them, and consequently  
 that they are *wicked* and *not well doers*:  
 Therefore for avoiding that imputation,  
*Even for your credits sake*, Render to all  
 their dues.

4

*The Ruler is the Minister of God for thy  
 good: verse 4.*

But it is just by the Law of Nature, that  
 we should give to those that minister  
 for our good:

Therefore for *Naturall Justice sake*, Ren-  
 der to all their dues.

5

*The Ruler beares not the sword in vaine, but  
 is the Revenger of wrath on them that doe  
 evill: verse 4.*

But there is no man which doth not evil  
 in some things, and consequently is  
 subject to wrath and revenge:

Therefore even for *Policies sake*, Render  
 to all their dues.

6

*Ye must be subject, not onely for wrath, but  
 also because of conscience: verse 5.*

But whatsoever a man is bound to doe  
 for



for conscience as well as for feare,  
every man is bound to doe in duty :  
Therefore for duties sake, Render to all  
their dues.

<sup>a</sup> You pay tribute to Rulers for this Cause, be-  
cause they are Gods Ministers attending  
continually upon Government: verse 6.

But whatsoever men attend upon con-  
tinually, they are to bee paid that  
which is due for it, and consequent-  
ly Princes which attend upon go-  
vernment continually, are to be paid  
the due for it, which is Tribute:

Therefore for Conscience sake, Render to  
all their dues,

And so from the Paraphrase I descend to  
survey the Particulars; only let me entreat  
leave by the way, that although the speciall  
scope of my Text aime at the dues to <sup>b</sup> all Prin-  
ces, whether good Governors or Tyrants, (as I  
shal also prosecute it) yet I may not bee so  
tied up, but that I may extend this (All) to al  
persons, Princes & People, Magistrats and  
Ministers Superior & inferior, Nocent and  
Innocent; as S. Ambrose, Gorran, Musculus,

7

a Non mirum est  
Paulum tot mo-  
dis & rationibus  
commendare no-  
bis obedientiam  
erga Magistra-  
tum; difficile e-  
nim alioqui est  
superbos hominū  
sensus in hoc of-  
ficio continere,  
volumus enim  
omnes esse domi-  
ni & parere ve-  
mini. Pet. Mart.  
in loc.

b Athana. or  
Vulgar. or Theo-  
phil.  
Aquin.  
Igra.  
Bruco.  
Claud.  
Calvin.  
Marlorat.  
Param.

c. Vide Chrysost.

λογ. κγ.

Aaselm. in loc.

Sedul.

Luther.

Ofind.

Muscul.

Aret.

Brent.

Fulk &c.

and Rolloc understand it: V Where hence in  
stead of a *Division*, let mee commend to  
your consideration these *four* positions:

First; That Christian liberty hath not  
freed us from Civill Obedience, but that  
Christians are bound in duty one to ano-  
ther, especially all Subjects, to all their Princes,  
according to the *Lawes & Customes* of the king-  
dome wherein they live, intimated in this  
word (*Dues.*)

Secondly; That those duties to which  
Christians are so bound, are not onely im-  
posed upon some, and others loose, but as  
they are *promiscuous*, so they are *universall*  
Duties, implied in these words, (*to all.*)

Thirdly; That although there be duties  
to which Christians are so obliged, and all  
have their part in the matter of that Obl-  
igation or Dutie, yet they have it in a *disse-*  
*rent degree or manner*, every one in his parti-  
cular place and order, designed in this  
word (*their.*)

Fourthly; That those duties of every man  
according to his order, *to al Princes*, are not  
to be performed meerely for compulsory

Ne-

Necessity, but voluntarily and cheerefully, denotated in this word (*Give or Render.*) *Render therefore to all their dues.*

First; That Christian Liberty hath not freed us from Civill Obedience; but that Christians are bound in duty one to another, especially all Subjects, to all their Princes, according to the *Lawes and Customes of that Kingdome wherein they live*, intimated in this word (*Dues.*)

VVhosoever can put difference between the body and the soule, betweene this present transitory life, and that eternall which is to come, he shall easily understand, That the spirituall Kingdome of Christ, and the Civil government of Princes, are things of a different nature, *Iohn 18.36.* And that the liberty of the Soule frō Iewish or over-numerous Ceremonies, and of the body from subjection, have no relation, nor cary any correspondency one to the other, but that it is a Iewish error to inclose the kingdome of Christ under the elements of this world, and to confound the licentiousnesse of the flesh with the liberty of the spirit, sithence spiritual li-  
berty



berty may very well agree with civill bondage,  
 1 Cor. 7. 21. and it is not materiall, whether  
 thou be bond or free, Iew or Grecian, Bar-  
 bariā or Scythian, in what degree or estate,  
 or under the Lawes of what Nation thou  
 livest, (so that thou keepe the Law of God  
 inviolate) Thou art bound to performe civil o-  
 bedience to the Lawes of the Land where thou  
 livest; yea, *ex necessitate justitiæ tenentur sub-*  
*diti*, saith, <sup>a</sup> Aquinas; Subjects are bound to  
 obedience by the double obligation of Justice  
 and of Necessity; except they will suffer as  
 Rebels, or ill-doers, or busie-bodies in other  
 mens matter, as <sup>b</sup> S. Peter phraseth it. Or  
 except they will have that inconvenience  
 granted, that the Generall Lawes or Govern-  
 ment of a Nation, must be dispensed withall ac-  
 cording to the particular conceit and apprehen-  
 sion of every private person. Whereout what  
 Tolleration of heresie, what Connivence at er-  
 rors; what danger of Schismes in the Church,  
 and Factions in the State, must necessarily  
 follow, is easie to be conjectured: so that  
 the common Adage vnder Nerva's Empire  
 would bee verified, It is ill to live under a  
 Prince

a In loc:

b 1 Pet. 4. 15.

Prince under whom nothing is lawfull, but worse to live under him under whom All things are lawfull; under the one a *Tyranny* consumes some, under the other an *Anarchie* confounds all, which if we will avoid in a *Christian Commonaltie*, then where the libertie of a few erroneous consciences, brings the Bondage of many regulated Commands; *Habemus necessitatem vindicandæ Libertatis, si \* per iniquas exactiones pseudo-apostolorum ea infirmis in conscientijs periclitetur*, saith *Calvin*; and we must preferre the generall before the particular, and not let every one bee let loose to their list and affection, but all must bee kept within the lists of their Dutie and Subjection, (*Dues.*)

For the better accomplishment whereof, wee must consider in the second place, That those Duties to which Christians are so bound, are not only imposed upon some, and others loose, but as they are promiscuous, so they are universall Duties, implied in these words (*To all.*)

Which that wee may survey without Confusion, we must consider that the *Bo-*

C

dy

*Calvin. Instit.*

*lib. 3. cap. 19. 12.*

\* Such as were those false apostles, who mixt Iudaisme with Christianity And such as are those factious Preachers, who countenance Libertinisme, and Disobedience to Princes, vnder the color of Religion, unjustly exacting that from the people to themselves, which they ought justly to give to God and their King.

1 Cor. 12.

dy politike, like the body naturall, consists of the head and members: Those Members either Confusedly make vp the Trunke or Corps, or more Particularly are Distinguished into more, or lesse principall; The Superiour and Inferiour Orbe, as Phisicians phrase it; The Head represents the Prince or King; The Truncke, the Common-weale or people; And as in the body Naturall, euery Member hath his office, either to minister nourishment and helpe to, or to suffer and be compassionate with, the other; except it be withered, dried vp, dead, insensible, and vselesse. So in the body Politike, euery one of the foresaid Members, hath his Duty to performe to, and his due to receiue of others.

*b Videtur mihi  
Apostolus hic  
summatim velle  
comprehendere  
quibus in rebus  
sita sint subdito-  
rum erga Magi-  
stratus officia,  
Nempe ut ipsos  
in pretio ac hono-  
re habeant, ut  
eorum pareant  
edictis, legibus,  
iudiciis, ut tribu-  
ta & vectigalia  
persoluant, non  
portoria modo &  
inditiones, sed et  
alios quoque red-  
ditus. Calvin.  
in loc.*

The Prince who is the Head, and makes his Court and Counsell, as the *sedes sensuum*, hath his Duty to 1 Direct, 2 Command, and 3 Protect. <sup>b</sup> And his Due to bee, 1 honoured, 2 obeyed, and 3 maintained.

His dutie to 1 direct, 2 command, and 3 protect.

First, to direct and make lawes, Eccles. 8.  
3. 4. Hee doth whatsoener pleaseth him, where



where the word of the King is, there is power. And who may say unto him, what dost thou?

Secondly, to command execution of law and justice, Proverb. 16.10. A divine sentence is in the lips of the King, his mouth transgresseth not in judgement; But the wrath of the King is the messenger of death, verſe 14. So that *Nemo leges Regum impune reprobat nisi Reges ipsi, in quibus prævaricationis crimen locum non habet, Prudenter enim dictum est, impium esse qui Regi dixerit, iniquè agis, saith Saint Cyril.*

a In Job. l. 12:  
c. 56.

Thirdly, to protect the lawes and people commanded by him, and committed to him, The Embleme and Motto of *Alphonſus* King of Naples, which was a Pelican drawing blood from her owne brest with her beake to revive her yong ones, with this Inscription, *Pro lege et grege*, being a proper ensigne for religious Princes. Which duties being performed by a Sovereigne, he may rightly require these dues of Subjects; (yea whether he performe his duty or not, hee may require these dues of them, as even *Calvin & Bucanus* grant it)

it) to be 1 *honoured*, 2 *obeyed*, & 3 *maintained*.

1 First to be *honoured in their persons*; For this is a due that we finde not onely required by Saul, 1 Sam. 15. 30. *Honor me before the people*; but justly taken by David, 1 Reg. 1. 23. 31. wherupon Paræus makes the last words of this verse, *honor to whō honor belongeth*, to be proper & peculiar, especially, *Persona Principis*.

And this due consists in a *candide construction* of all their actions, <sup>b</sup> although they commit some errors; as wee have example in that speech of Bathsheba, when she found Adonijah aspiring to the succession in the Kingdome, contrarie to Davids oath to her concerning Salomon, She doth not *unreverently* *taxe the King*, but with a modest excuse for him, *tels the error*; Behold Adoniah raigneth, and now my Lord the King thou knowest it not, 1 Reg. 1. 18. So farre should Subjects be from *suspicion*, *rash censure*, and *slander*, that they should esteeme it as a *reviling* and a *blasphemie* committed against God, to *scandalize the Ruler of the people*, Exod. 22. 26.

2 And as Rulers may justly challenge this *honour to their persons*, so may they with no lesse

<sup>b</sup> Vid. Pet. Mart.  
Tilman; Helms.

<sup>a</sup> Amand. Polan.  
partit. Theolog. et  
Tilenus, Pet.  
Mart. Calv. in  
Ier. 29. & c.

lesse right call for Obedience to their lawes and commands; Sive Princeps sit fidelis, sive infidelis; sive iuste, sive a-vare, aut dure imperet, saith, <sup>b</sup> *Bucanus* (who is no Royalist) whether the Prince be a Beleever or an Infidell; whether hee rule justly or unjustly, courteously or couetously & cruelly; For whereas there are but *duo legis Termini*; Two effects of the law; 1 The one to performe the Commandement: 2 The other to undergoe the punishment. If Princes command any thing which Subjects may not performe; because it is against the lawes of 1 God, or of 2 Nature, or 3 impossible; yet Subjects are bound to undergoe the punishment without either resistance, or railing and reviling. And so to yeeld a passive obedience, where they cannot exhibit an active one; yea and in that passive obedience there must bee still actually retained, 1 fidelitie, free from conspiracy, although they had power and oportunitie for it, 1 Sam. 26.8. 9. 10. Jerem. 29.7. And 2 pietie to pray even for their oppressing Rulers; ut det illis Deus vitam prolixam, imperiũ securum, domum tutam,

<sup>b</sup> And Aug. in Psal. 124.

*Julianus extitit infidelis imperator, nonne extitit Apostata? iniquus? idolatra? milites Christiani servierunt imperatori infideli, ubi veniebat ad causam Christi, non agnoscebant nisi illum qui in calo erat. Quando volebat ut idola colerent, ut ibi sacrificarent, preponebant illi Deum: quando autem dicebat, Producite aciem, ite contra illam gentem, statim obtemperabant: distinguebant Dominum aeternum a domino temporali, et tamen subditi erant propter Dominum aeternum etiam domino temporali. Rex in Conf. fidei Chr. &c. c. 3. f. 4. 5 Neque aliud vltimum remedium proponitur privatis hominibus tyranno subiectis.*

I know no other

*præter vitam emendationem, & preces & lachrymas. Auct. loc. com. similiter. c. 1. I know no other case but one of those three wherein a Subject may excuse himselfe with Passive obedience, but in All other he is bound to Active Obedience.*



a Apol. c. 30.

b Artic. 40.

c Cap. 16.

d Artic. 16.

et Apol Eccles.

Anglic. c. 6.

divis. 1. 4.

et defens. Apol.

part. 4.

e Calvin, et Bu-

can: de Magistrat.

et Parens in loc.

f Calvin 4. Inslir.

c. 20.

\* As for exam-

ple, Statute for

Subsidy, Jacob.

21. Pole mo-

ney of all Stran-

gers, Denisons,

or not And

Statute for

Subsidie, Carol. 1

Pole money of

al Strangers,

Denisons, or

not. And also of

convict Recu-

sants above

17 yeares, be-

ing not Subsidy

men. And in

many other

places of our

Statutes.

Habet ius exi-

gendi populus,

ordinaria Tribu-

ta seu taleam,

De 1 Capitibus,

2 Solo, 3 Banis im-

mobilibus. 4 Et

Portoria seu ve-

tigalia de Mer-

cibus. Bucan, loc.

40 q 52.

*exercitus fortes, populum probum, orbem quietum*, That God would grant to them a long life, a secure raigne, loyall Courtiers, valiant Soldiers, obedient Subjects, and peacefull neighbouring Princes, as the Primitive Christians, prayed even for *Ethrucke Emperors* under whom they lived, as <sup>a</sup> *Tertullian* teacheth; whom the <sup>b</sup> *French Confession*, together with the *Confessions* of <sup>c</sup> *Bohemia*, and <sup>d</sup> *Auspurge*, seeme to imitate. Nor are Princes onely thus to be <sup>1</sup> *honoured*, and <sup>2</sup> *obeyed*, but <sup>3</sup> *maintained* also.

For maintenance is to bee allowed for Princes both for the common charge of every office, and <sup>e</sup> their private Royaltie, which is conjoynd with the honour of the State: And that not onely out of their <sup>f</sup> *Crowne Lands*, and *residues*, and *portions*, mentioned *Ezek. 48. 21*. But also by imposed Taxes; whether it bee <sup>1</sup> *Phoen. Tributum*, in this verse, Ordinarie Taxes upon immoveables; <sup>2</sup> *Re. Vectigal*, in the same verse, inposts upon Trades, Traffiques, and Merchandize. <sup>3</sup> *Kinoss Censur*, *Mat. 22. 17*. Toll or Tythes upon their Lands, or <sup>4</sup> *Ansaxua* *Matth. 17. 24. 25*. \* Pole money of their

their persons; at some times, and upon some occasions.

Tribute, being due to Princes by a Triple Obligation, as *Paras* affirms, (who I hope all will confesse is no parasite to them) Iure 1 divino, 2 naturali, & 3 civili, By the Law of God, as the signe of our subjection, by the Law of Nature, as the reward of their paines and protection; by the Law of Nations, as the sinewes of the States presentation. Sithence that without money, Soldiers cannot be waged for warre; Counsellors cannot be supported for peace; Intelligence cannot bee procured from abroad; Lawes cannot bee executed at home; nor Church can flourish; nor Common-weale stand firme: The consideration of which things, no question, made *Polycarpus*, *Martialis*, *Iustin Martyr*, *Tertullian*, *Greg. Nazianzen*, *Ambrose*, *August.*, *Hilarie*, *Prosper*, *Cyril*, *Bernard*, *Anselme*, (but what name I so many?) yea all Antiquity to bee absolutely for absolute obedience to Princes in all civill or temporall things: And the more moderate moderne Divines, as *Luther*, *Brentius*, *Melancthon*, *Calvin*,

f In verſ. 6. obſervat. 2.  
g Ad Philp. Ep.  
h Ep. ad Toſol.  
i In Apol. pro Chriſtiani: a l  
Anton. Plum.  
k Ubi ſupra & ad Scapul.  
l In Jul. orat. 1.  
m Ep. 33.  
n Ep. 42. ad frat. Madaur.  
o In Mat. can. 23.  
p Sent. 99.  
q Ubi ſupra.  
r Ep. 170. ad Reg. Ludovic.  
ſ In Roman.  
t Sleid. Com. l. 5.  
u In Reſp. ad Artic. Ruſſicorum, Quando quid præcipitur contra publicam juſtitiam, cuius generis ſunt bonorum exactio, aut corporis vexatio, ſubditum in huiusmodi injuriis obedientia decet.  
x Apud Luth. tom. p. 463. Quamvis videamur promiſſiſſe obedientiam hac conditione ſi legitime imperet Magiſtratus, tamen uo ideo licet injuſta vim Magiſtratus depellere. Vid. Aret. loc. 153.

z Instit. L. 4. c. 20  
f. 34. to 30. ac  
ubi supra.

a Ubi supra.

b Sub Hen. 8. de  
Christ. hom. instit.

c The opinion  
of the Congre-  
gation, Art. 39.  
Edit. An. 1564  
d We know that  
though we bee  
free, we ought  
wholly in true  
faith humbly to  
submit our  
selves to the  
Magistrate both  
with our body,  
and with all our  
goods. vide

Herm. caus. tit.

Civil. Magistr.

e Art. 36. All  
men of what  
dignity, state  
or condition  
soever they be,  
ought to be sub-  
ject to their  
lawfull Magi-  
strates, and pay  
unto them  
Subsidies and  
Tributes, and  
obey them in al  
things which  
are not repug-  
nant to the  
Word of God

vide ubi supra.

f Ubi supra. g De Magistrat. h In loc. i True Pietie binds the  
subject to desire a good Sovereigne, but to beare with a bad one, and to take up the bur-  
then of Princes with a bended knee, rather in time to deserve abatement, then resist au-  
thoritie. View raigne Hen. 3.

z Calvin, a Beza, b Cranmer, and the Bishops  
and Divines of England, c The Ministers of the  
Reformed Churches, d the former Confession of  
Helvetia, the Confession of e Belgia, f Bucanus,  
g Chytreus, yea and h Pareus (some of which  
otherwise are not so just to Princes) ac-  
knowledge in this particular, That if a  
Prince impose an immoderate, yea an unjust  
Taxe, i yet the subject may not thereupon  
withdraw his obedience and dutie; Nay hee is  
bound in conscience to submit, as under the  
scourge of his sinne; for, *Quamquam actio  
immoderata, sive expilatio injusta est, tamen pas-  
sio est justa*, saith Bucanus. So that, as Pareus  
(for I still intend especially to make use of  
Anti-royalists, because they cannot be excep-  
ted against in this point) as Pareus, I say  
observes upon those words, vers. 6. For  
this cause pay you Tribute also: *Non dicit  
Apostolus propter hoc etiam Tributa exigunt,  
sed Tributa eis solvitis; docens semper justè sol-  
vi tributa à subditis, licet aliquando non justè exi-  
gantur à Magistratu*: The Apostle doth not

say



say, For this cause they exact Tribute; but you pay them Tribute; thereby teaching, that Tribute may alwayes bee justly, and with a good conscience, paid by the subject, although it be sometimes unjustly imposed and exacted by the Ruler: and he gives the instance in the Iewes and Romanes; *Romani male ad se traxerunt censum Templi, quem justè pendebant Iudei*: And we might amplifie it in our Saviour, paying tribute although free, & rather working a Miracle to pay, than have offence taken by the Ruler, Mat. 17.25.26.27.

Nor was this onely the Custome of Conquerers, in forraine Kingdomes, which they invaded; but even of Native peacefull Kings, to their naturall Subjects, in those Dominions whereto they were elected, or wherein they succeeded; as appears in Saul taking both the substance and Persons of the Israelites, 1 Sam. 8.11. to 17. And in Solomon laying Taxes upon the same people, 1 Reg. 12.4. And how fearfull the very indeavoring to shake off these Burthens, (though too heavie to beare) hath proved, may appear by that instance never to be imitated, of that people

D

in

*\* Non id jure facturi erant reges, quos optime ad omniem continentia. lex instituebat, sed jus in populum vocabatur, cui parere ipsi necesse esset, nec obistere licet; ac si dixisset Samuel, cõse proripiet licentia Regum libido, quam cohibere vestrum non erit, quibus hoc restabit unum jussa excipere, ac dicto audientes esse. Cal. 4. inst. cap. 20. § 26. I dispute not here whether this be jus Regni, or praxis Regum: but suppose it be but the practise of Kings, & more than right, yet ye see Calvins judgment is Hos unum restat jussa excipere.*



yea and our Saviours *Reddite Cæsari*, Mat. 22. 18. was not with a *Rebus sic stantibus*, like that <sup>a</sup> Bull of Gregory the thirteenth.

O let us not therefore, I say, conceive to our selves such *scruples*, as not to give *Tribute* where and when *Tribute* is due, or to refuse a <sup>b</sup> *Loane*, or any other *Aide*, which is not unjustly exacted; and which is <sup>c</sup> promised shall not be immoderately demanded, especially, considering that thereby, wee who are bound <sup>d</sup> to lay downe our lives for our brethren, may by laying downe a little of our *estates*, save our owne lives, and our brethren: Yea further considering, that it is not our brethren onely, but our selves also that are in danger, as is more than probable by the proceedings in forraine parts. And further this may be considered also, that not onely our bodies are in danger of warre and wounds, but our soules, of *Heresie* and *Superstition*; Religion it selfe (as it is established in this Kingdome) being the marke that is shot at in this businesse.

Oh consider what it would availe to winne the whole world, much lesse our selves,

<sup>a</sup> Granted to the Papists in England at the procurement of Campian and Parsons 1580.

<sup>b</sup> For it is but borrowed. *Vid. Martin Hist. of 20. Kings Ed. 3. an. 14. 1339. p. 109. et Hollinshed. Hen. 8.*

1522. p. 874.

& *ibid. ann. 14.*

15. 1523. p. 877.

& *an. 34. 1541*

p. 957.

And the most, if not al of those who best know the lawes of this Kingdome, have lent at this time, which assuredly they would not have done, if they had not known that it was neither unjust nor unlawfull, nor in this Majesties commission and Proclamation. *John 3. 16.*

or. 2. 1. 1. 1. 1.



<sup>a</sup> *Anna primo*  
*Reg. Carol the*  
*Act for the sub-*  
*sidie of the Lay-*  
*tie, whereby*  
*Popish Recu-*  
*sants were to*  
*pay double*  
*b* For it is well  
 knowne that  
 I preached di-  
 vers Sermons  
 in the *Lecture*  
 at *Brackley* to  
 perswade to the  
 reliefe and ayd  
 of Religion, the  
 State, and our  
 afflicted Bre-  
 thren and Con-  
 federates, long  
 before there  
 was any speech  
 of the *Loane*.

<sup>c</sup> *Euseb. l. 2. c. 23*

<sup>d</sup> *Idem. l. 3. c. 10*

and lose our soules; And seriously confi-  
 der; how as *Ieroboam* tooke the opportuni-  
 tie of the breach betwixt *Rehoboam* and his  
 Subjects, to bring *Idolatry* into *Israel*: So the  
*papists* lye at waite, if they could find a Rent  
 betwixt our Sovereigne and his Subjects,  
 (which the Lord forbid) to reduce *supersti-*  
*tion* into *England*: I speake no more than I  
 have heard from themselves, whilest I have  
 observed their forwardnesse to offer double <sup>a</sup> ac-  
 cording to an act of Parliament so providing, yea  
 to profess, that they would depart with the halfe of  
 their goods: And how or why can this for-  
 wardnesse be in them, but in hope to cast the  
 imputation of frowardnesse upon us? and so  
 to seeme (that which the *Iesuite* will not suf-  
 fer them to bee) loving and loyall Subjects.  
 Nor speake I this as a <sup>b</sup> Sycophanticall Time-  
 server, nor as a Statizing Court Oratour; or  
 one who had left God to preach for the King;  
 as some are too apuncharitably to censure;  
 unchristianly dividing God and the King. Yea  
 sooner would I with *James* the first Bishop  
 of *Hierusalem*, have my braines beaten out  
 with clubs; or with <sup>d</sup> *Romanus* the Martyr,  
 have

have my tongue plucked out of my head; or with those ancient *Martyrs* of *Antioch*, or ours of later times, burne off my own hand, than my braines should be made the Instrument to invent, my tongue to utter, or my hand to write and defend that, by which *Christian Libertie* should bee captivated; *Tyranny* erected; *Heaven* forced to descend to serve *Earth*; *Divinitie* made the Handmaid of *Policie*; or *Religion* the Stalking-horse of the State: But out of an *unfaigned feare* of future Events at home and abroad, to the Church and State; out of an earnest zeale to God and Religion; Out of a fellow-feeling of our Brethrens Miseries; out of a religious desire, that wee may all avoid that sentence from the Almighty, *Curse ye Meroz*, yea curse them bitterly, because they went not out to fight the battailes of the Lord, to helpe the Lord against the mightie, *Iudg. 5. 23*. Out of an affectionate indeavour that each particular may escape that imputation; The divisions of *Ruben* were great thoughts of heart, *Iudg. 5. 15. 16*. As of sinceritie, as of God, in the sight of God, I speak my conscience in Christ, both concerning

• *Ibidem. c. 12.*

† *Bacon, Hen. 7*

<sup>a</sup> Ambros. in loc.  
 Reddi vult ab  
 omnibus debita,  
 quia et potentes  
 sunt debitores in-  
 ferioribus ut re-  
 spondeant meri-  
 tis illorum. Sic  
 Calv. Instit. l. 4  
 c. 20. f. 19. et conf.  
 Bohem. et Bucan.  
 c. 49. q. 30 et  
 Chyt. in precept. 5  
<sup>b</sup> L. 5. de Pont.  
 Rom. c. 6. 7.  
<sup>c</sup> Instit. Cathol  
 tit. 46. f. 75.  
<sup>d</sup> L. 1. instr. c. 13  
<sup>e</sup> Doleman  
<sup>f</sup> Philopater  
<sup>g</sup> De visit. Mo-  
 narch. l. 2. c. 4.  
<sup>h</sup> Didymus. p. 261  
<sup>i</sup> Jes. l. de iusta  
 abdicat. p. 46.  
 Rayn. Idus de  
 iusta autorit. p. 8  
 Azorius Instit.  
 mor. c. 15. Bozius  
 de Eccl. monarch.  
 temporal ad  
 Clem. 8.  
<sup>k</sup> De iure reg.  
 apud Scot.  
<sup>l</sup> Apol. et Hist. r  
<sup>m</sup> De Polit.  
 Christi. l. 2. c. 6  
<sup>n</sup> Conference  
 &c. and before  
 the King and  
 Councell. De-  
 cemb. 21. 1585.  
<sup>o</sup> In Q. Maries  
 time, &c. vid.  
 Bilson part. 3. cit.  
 p. 516.

ning what is the duty of, & the due to the head  
 of this body politike, which is the King.  
 And I earnestly pray, and stedfastly hope,  
 that hee which doth, and they which shall  
 sway the Scepter of this Kingdome, will  
 consider, that<sup>a</sup> Rulers also owe mutuall duties to  
 their Subjects, as 1 to establish and defend Reli-  
 gion, and the law of God; as (the Lord be prai-  
 sed) ours hath done; 2 to maintaine the funda-  
 mentall Lawes and Liberties of the Kingdome, as  
 wee may certainly perceiue hee doth and  
 will doe; 3 to provide for the Common Safetie  
 and Peace of the Subjects; as all may see he is  
 doing; 4 Not needlesly to exhaust, nor prodigally  
 to mispend the Treasure of the State; which as-  
 suredly no man can say he hath done; yea  
 and I doubt not but he and they will easily  
 discern, what a difference there is betwixt  
 his happy Throne, and the tottering State of  
 those, who should governe in a Common-  
 weale, where the Religion was directed by  
<sup>b</sup> Bellarmine, <sup>c</sup> Simancha, <sup>d</sup> Tolet, <sup>e</sup> Parsons,  
<sup>f</sup> Creswell, <sup>g</sup> Saunders, <sup>h</sup> Stapleton, and that  
 Jesuited societie; Or by <sup>i</sup> Buchanon, <sup>k</sup> Knox,  
<sup>m</sup> Daneys, <sup>n</sup> James Gibson, <sup>o</sup> Goodman, before  
 the



the time of his Recantation, and that factious fraternitie; The one of which makes the Church above the King, and the Pope above the Church, and so dethrones Princes by his Thunderbolts of Excommunication and Deprivation. The other make the Law above the King, and the people above the Law, and so depose Princes, by their Tumults, and Insurrections; yet that I may not wrong them, (nor we wrong our selves and our Sovereigne, by opinions borrowed from them, but misunderstood,) the later sort (if I understand) stretch not so farre, as against an Hereditary successive Ruler; but onely to those, *qui constituuntur, vel per populi consensum, vel per senatum, vel per electores, vel per alios Magistratus*; who are placed over the people, <sup>1</sup> either by the consent of themselves in general; <sup>2</sup> or by the Senate or Parliament in special; <sup>3</sup> or by Electors in particular; <sup>4</sup> or by other Magistrates and Rulers which are Superiours; And of these they hold, that *quorum est constituere, eorum est etiam enormiter grassantes coercere*; which paradoxe, although I have not time to dispute, yet

<sup>a</sup> Pareus in loc. explis. dub. de potestate civili, propositis. 2. rat. 3. And Buchanan de jure regni apud Scot about the latter end of that factious discourse, layes the like ground for all his Rebellious positions.

I may conclude positively, that, howsoever this trencheth not upon our Princes, nor warranteth any waywardnesse in our State. And therefore I leave them and their digladiations about *Elective Dignities*, and praying for the peace of our hereditary settled Kingdome, descend to take a view of the Trunke of this body Politick, which is the *Common-weale*. Where, although I name onely the *Common-weale*, yet I would not be understood as if I intended to exempt the *Clergie*; The Church and State being so nearely united, that though they may seeme two bodies, yet indeed in some respects they may be accounted but as one, in as much as they are made up of the same men, which are differenced onely in relation to *spirituall* or *civill ends*; so that whereas verſ. 1. Every ſoule is injoynd to be ſubject in performance of this dutie; O. ſtendit *Apoſtolus* quod iſta imperentur omnibus, & ſacerdotibus, & monachis, non ſolum ſecularibus; Etiam ſi *Apoſtolus* ſis, ſi *Evangelista*, ſi *Propheta*, ſive quiſquis tandem fueris, ſaith S. *Chryſoſtome*; whatſoever the Pope and his Shavelings glosſe to the contrary. But leaving

ving them, as not so fit subjects for the present occasion: Although the *Common weale* be safest and most beautifull when it is at *unitie* in it selfe, and *divisions* are alwayes dangerous, yet that the *speciositie* may the better appeare to us, wee must survey it by particulars; Of which the remainder of this short houre here, will give us leave to shew but a few: Nor know I whether the *Law* should be reckoned in this ranke, or as a *medium* betwixt the Prince and People: But whereas the *Law* is a *mute Iudge*, and the *Iudge a speaking Law*; so that these two are sometimes *Termini convertibiles*; and the State can as ill stand without the one as the other; the *Law* restraining the *Iudges affection*, and the *Iudge* supplying the *Laws defect*; I will here point at them promiscuously, in these foure particulars following.

The *Dutie* therefore of the *Law* and *Interpreters* of the same is,

First; to be just, without tyranny; not, *Sic volo, sic jubeo, stet pro ratione voluntas*: That were too cruell for a *Conqueror*.

Secondly; *Equall* without partialitie: The



same Law shall be to him that is borne in thine house, and to the stranger, *Exod. 12. 49.* And thou shalt not respect the person of the poore, nor the rewards of the rich in judgement, *Exod. 23.* this is needfull even for a *Iustice in the country.*

3 Thirdly; They must be *moderate without extremity*, for *Summum jus summa injuria*; But this is most proper for an *arbitrary* triall, or the *Chancery.*

4 Fourthly; They must be *plaine without ambiguitie*: Not like those Lawes in the Conquerors time, of which *Hollinshead* complaines, that the peoples estates were confiscate, before they knew the Law, or understood the meaning of it; And this I take to be *proper and peculiar* to you, who are the *Reverend Grave Interpreters* in these Solemne Iudicious Assemblies; which I hope you will so explaine, that these times shall not need to complaine, that they are made *snares and traps to catch men.* *Ieremie 5. 26.*

And as there are these *Duties* of the Law and Law-givers; so is there *Due* to the Law,  
First

First *Execution*, which is the life of it : and  
 secondly *Obedience*, which is the fruit of it ;  
 or else lastly *punishment*, which is the power  
 of it ; So that whosoever will not doe the  
 Law of God, and the Law of the King, the  
 Iudges must judge him, and let judgement  
 be executed speedily upon him ; whether it  
 be unto death, or unto banishment, or to con-  
 fiscation of goods, or to imprisonment, *Ezra 7.*  
*25. 26.*

1

2

3

Wherein I need not to pursue the expla-  
 nation of what is due to every particular  
 offender ; As that he who is a *Traitor to the*  
*King*, should bee destroyed, and made an  
 Example of obloquie to posteritie, as *Big-*  
*than* and *Terefh*, *Esth. 6. 2.*

He that *sheds mans blood*, by man shall his  
 blood be shed, *Gen. 9. 6.*

He that *wounds another*, must suffer an eye  
 for an eye, and a tooth for a tooth, *Exod.*  
*21. 24.* Although not *lege talionis*, yet *Reta-*  
*liationis*, by making satisfaction, *vers. 19.*

He that endeavors to *damnifie anothers cre-*  
*dit by false rumours*, or *his state by false witnesse*,  
 as he would have done to another, so shall

it be done to him, *Deut. 19. 16. to 20.* either *patiendo*, by suffering punishment, or *faciendo*, by paying Damage, or by both.

These I say and infinite others, neither will *time* permit, nor doth your *experience* stand need; nor will the *difference betwixt the Jewish and Christian Common-weales* give leave, to parallell in all particulars; Onely as I am assured that you which are to judge, will doe it as for the Lord, and not for men, *2 Chron. 19. 6.* So I humbly and earnestly entreat, (for I will not presume to advise) whereas by the *Law of God*, a *disobedient riotous person, and a drunkard*, upon complaint of the parents, was to bee stoned, *Deut. 21. 20. 21.* yea and by the *lawes of this Land*, such are to be severely punished. And whereas there are daily *complaints* of their *naturall parents*, (although not *coram Iudice*) against them with *sighes* and *teares*; whilst they feele their *substance* exhausted, heare their *names* discredited, see their *neighbours* abused, yea oftentimes their *owne lands*, (which they in hope to advance them passed over to them) passed away and wasted in



in their life time, and all their *hopes* frustrated. And whereas almost houely, their *spirituall Parents* complaine against them in the *Pulpit*, and their *Politick Parents*, threaten them *pro Tribunali*, and yet can have no *amendment*; I humbly and earnestly intreate you, that you will not suffer such *Locusts* to consume that, which might maintaine many able men, to doe the *King* and *Countrey* service; and they thereby make themselves unfit and unable for all imployment; And that you will not suffer the *Horse-leach*, the *Alehouse-keeper*, the sinke and common receptacle of the finnes of a *Towne* or *Citie*, to thrive by the undoing of the *Spendthrift* and of the *Common-wealth*. Let not *Dalilah* be enriched by betraying *Sampson* to slavery, nor the *Harlots* ruffle with the *Prodigals portion*, whilest hee eates huskes with *Swine*; but let these *fratres in malo*, partake together of the punishment, as they have done of the sinne.

And whereas, there is not onely a Law of God, but even of man against the *prophaneing of the Lords day*; which concernes the

fourth Commandement. And another against *swearing*, which concernes the third Commandement; Let not the one be broken euen before your seates of *Iudicature*, whilst you have a *Pleader* vouch his *Assertions* with his owne *oathes* in stead of other *evidence*, as if he would make good the defects of his *Rhetoricke* with his *reputation*, or as if he had received a *Double Fee*, the one to *Argue*, the other to make *Affidavit*; and yet passe unpunished, for examples sake. Neither leave you *God*, as the Father of *Gideon* did *Baal*, to plead for himselfe, *Iudg. 6. 32.* lest hee *plead* against you with that *Record*, *Zach. 5. 1. to 5.* which will consume your houses with the *Stone* and *Timber*; Lest he *witnesse* against you with that *evidence*, *Malac. 3. 5.* which speedily shall *convict* you; lest hee passe that *sentence of guiltinesse* upon you, from which you can procure not *pardon* nor *reprieve*. Let not the other which concernes the *Lords day*, seeme to have been consented to, onely upon the importunitie of a few precise persons, but never intended for execution, lest God set such a

*memorandum* upon them and you (who will not be carefull of the *memento* set upon that Commandement) that *who so heareth of it, both his eares shall tingle.*

And as you must be thus *single-hearted*, who are the *Heart* of this *Body politike*, so to the end that the whole *Body* may be cleare, those which are to be your eyes, the *Jurors*, and those which are to be their *Optickes*, the *evidence*, must take heed that they bee not blinded, either with 1 *feare*, 2 *affection*, or 3 *reward*; for if the eye be darke, <sup>a</sup> *to our G. no* how farre out of the way must the best members wander?

a Mat. 6. 23.

Let not therefore a *great mans Livery*, prove like *Achans Babylonish garment*; nor a *rich mans purse*, like his *wedge of gold*; neither let any be found amongst you of the *Jurie*, who (like the *High Priests* against *Christ*) have so much respect to the *Common cause*, (for feare it should prejudice your owne interest hereafter) that you will forfeit your *Private consciences* for the present; If we let him alone, the *Romans* will come and take away our *government*: *Ioh. 11. 48.* So if you let this

or



*Republica*, and *Desidiosus in sua*: Aug. *Stella*,  
 and *Gualter*. *Quid de me loquuntur homines?*  
 what say men of me? and who am I? is the  
 question of a *carefull man*, exemplified in our  
 Saviour, *Matth. 16. 13. Tu quis es?* who or  
 what art thou? is the question of a *captious*  
*man*, represented in the Pharises Messengers,  
*Ioh. 1. 19. 22. But, Quid hic faciet?* what shall  
 this man doe? is the inquisition of a *curious*  
*man*, *Ioh. 2. 1. 21. yea* and Saint Peter himselve  
 cannot passe with it, without the reprehension  
 of *τις σε οί?* what is that to thee? verse 22.  
 For often times it drawes upon them who  
 delight in it, such *deserved destruction*, that  
*Funcius* his funerall verses had been a more  
 profitable Meditation, then this their Poly-  
 pragmaticall disposition;

*Disce meo exemplo mandato munere fungi,*

*Et fuge ceu pestem* τὴν πολυπραγμοσύνην.

Let my death teach thee how to frame thy life.

Fly censure like the plague, it breeds but strife,

Which that every man may be the better  
 contented to doe, and to containe himselve  
 within the *Lists of obedience and limits of*  
*his calling*, I will onely briefly point at the  
 man-

manner of practise required at every mans hands, to the end that he may performe his dutie according to this order which must be

Fourthly, not for meere Compulsorie necessitie, but voluntarily and cheerefully: denoted in this word Give or Render.

Crammer and Thomson, render it [Give] intimating that it should not bee done grudgingly or of necessity, as the Apostle speakes of Charitie, 2 Cor. 9. 7. For *Nec leprosa obedientia, nec canina patientia, Deo commendatur*, Bern. A lame obedience, which comes slowlie after, and a dogged patience, which goes snarling and grumbling on, lose part of their grace and gratefull acceptation.

A Christian must doe his duties with cheerefulnessse, Rom. 12, 8. and 2 Cor. 9. 7. before cited; for Conscience sake, and not for Necessitie, verse 5. of this chapter. Give as of good will, although it were not his dutie to render or pay.

But the Vulgar, Tremelius, Beza, and the Kings Bible, read it [Render] which agreeth with the Greeke Text *ἀποδοτε*; By which word

or that passe, it will be a *leading case* against your *Command* or *Commoditie*, and therefore crush it, be it *right* or *wrong*.

Yea and those which are to bee your *Hands*, (for I must still follow the *Allegorie* of the body, and it fits us,) your *servants* and *officers*, must not be like *Blastus*, *Herods Chamberlaine*, who so they may have the *fee-ling of a Fee*, from them who give it for love of their owne *Licentiousnesse*, and not of *Law* or *Iustice*, - will procure a peace for men as wicked as *Tyre & Sydon*; *Act. 12.22*. These things if you beware of, you will make up a *sound body*, be seeming so *beautifull a Head*, as was before described; and upon the accomplishment of these Duties, (*Right Reverend Sages*) you may expect and cannot misse of these *Dues*; *Commendations* and *Cherishing* from our *Soveraigne*; *Thanks* from your *Countrie*, in the generall; *prayers* from the *Sutors*, in particular; *Temporall honour* upon earth; and *eternall glory* in Heaven;

In hope of which *Duties* to bee performed by you, and *Dues* to bee prepared for you, I will proceed to the *Third Thesis*, which is

That



That although there be Duties to which Christians are so obliged, and all have their part in the matter of that obligation or dutie yet they have it in a different degree or manner, every man in his proper and peculiar place and order: designed in this word (*Their*) *Their Dues*.

The People must not be *busie-bodies* to pry into the Princes Dutie, the Laitie into the Clergies, or the Juror into the Iudges, but every one into his owne, as wee have a President, Luke 3. vers. 10. to 15. where the people doe not come and complaine of the Exaction of the Publicans, nor the violence of the Soldiers, but inquire of their owne dutie, what shall we doe? and receive directions accordingly. The Publicans doe not complaine of the backwardnesse of the people in payments, or of the Souldiers in clamorousnesse, but inquire, what shall we doe? and are instructed in their peculiar dutie. The Souldiers, doe not complaine how the people rebelled and the Publicans withheld their pay, but come with what shall we doe? and are instructed according to their calling. Teaching us that none should be *Curiosus in aliena*

*Republica*, and *Desidiosus in sua*: Aug. Stella, and Gualter. *Quid de me loquuntur homines?* what say men of me? and who am I is the question of a carefull man; exemplified in our Saviour, *Matth. 16. 13. Tu quis es?* who or what art thou? is the question of a captious man, represented in the Pharises Messengers, *Ioh. 1. 19. 22.* But, *Quid hic faciet?* what shall this man doe? is the inquisition of a curious man, *Ioh. 2. 21. 22.* yea and Saint Peter himselfe cannot passe with it, without the reprehension of *τις σε; οτι;* what is that to thee? verse 22. For often times it drawes upon them who delight in it, such *deserved destruction*, that *Funcius* his funerall verses had been a more profitable Meditation, then this their Polypragmaticall disposition.

*Disce meo exemplo mandato munere fungi,*

*Et fuge ceu pestem* τὴν πολυπραγμοσύνην.

Let my death teach thee how to frame thy life.  
Fly censure like the plague, it breeds but strife,

Which that every man may be the better contented to doe, and to containe himselfe within the *Lists of obedience* and *limits of his calling*, I will onely briefly point at the man-

manner of practise required at every mans hands, to the end that he may performe his dutie according to this order which must be

Fourthly, not for meere Compulsorie necessitie, but voluntarily and cheerefully: denoted in this word *Give or Render*.

Cranmer and Thomson, render it [*Give*] intimating that it should not bee done grudgingly or of necessity, as the Apostle speakes of Charitie, 2 Cor. 9. 7. For *Nec leprosa obedientia, nec canina patientia, Deo commendatur*, Bern. A lame obedience, which comes slowlie after, and a dogged patience, which goes snarling and grumbling on, lose part of their grace and gratefull acceptation.

A Christian must doe his duties with cheerefulnesse, Rom. 12, 8. and 2 Cor. 9. 7. before cited; for *Conscience sake*, and not for *Necessitie*, verse 5. of this chapter. *Give* as of good will, although it were not his dutie to render or pay.

But the *Vulgar*, Tremelius, Beza, and the Kings Bible, read it [*Render*] which agreeth with the Greeke Text *ἀποδοτε*; By which word



a In loc.

b Or Theophil.  
Vid. similiter,  
Pet. Mart.  
Muscul.  
Gualt.  
Aret.

word as *Marlorat* observes, significat debi-  
tum quoddam inexcusabile subditis imponi  
esse; The Apostle signifieth, that there is  
an inexcusable debt lying upon the Subjects,  
which hee seemes to have borrowed  
from *b Athanasius*, or *Volgarinus*; who adde  
further, *quod solvere principibus debeas*, which  
ought to be paid to Princes; which might  
teach the Subject even in case of policie to  
take out that lesson, *Fiat voluntarium quod su-  
turum est necessarium*; Doe thou thy selfe  
make that voluntary, which others may  
makethee doe of necessity: And if it were  
but even for this Cause, Render therefore  
all their dues.

---

FINIS.

---

